POSTCOLONIAL IMAGE OF IGBO AFRICA IN A GLOBALIZED WORLD: AN INNOVATIVE APPROACH

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ABSTRACT

Central to the crisis in colonial discourses is the challenge of developing (Igbo) Africa social structure in the globalized and constantly changing world. To most African scholars, the introduction of European structures imposed undeveloped and dependent identity on Igbo-Africa, which has had enormous negative influences on the educational, religious, socio-cultural and politico-economic heritages and other spheres of social living. This has rendered the Africans on the position of a watchdog, while the Westerners are on a civilizing mission to Africa. The continual access to Western culture neglects the ideological heritages of Africa, which authenticates her identity. However, it is not enough to be critical of the negative impacts of globalization while neglecting the positive impacts of colonialism in this age of globalization. Undue importance has been placed on the negative impacts of colonialism without reference to the innovative merits which aims at meeting the standards of the contemporary societal needs. This study aims at taking a conscious look into the influences of colonization, with the view of challenging and modifying most of the traditional heritages and impositions to meet the demands of the present Igbo Africa. Analytic method and qualitative research design were adopted for these study. The study concludes that through a critical analysis and proper sieving of the alien ideologies, a new phase of African identity is integrated as an acceptable commodity; while promoting the global needs.

Keywords: Colonialism, Authentic Identity, Innovation, Globalization, Igbo-Africa

Introduction

It is no more a new finding that African (Igbo) societies and their social structural foundations are not befitting to the larger people of Africa, especially in the areas of socio-cultural and economic developments. The African world is underdeveloped and has exhibited extreme dependent attitudes towards the politico-economic spheres, debased academic background, outdated cultural practices and social institutions which are enmeshed by individuals who are hindered by the lack of the required mental acuity to think independently and beneficially for the development of Africa. As a result, majority of Africans' mindsets in any field of social relation are so limited that the challenges of the contemporary African society are encumbered to tackle.

Different scholars have however offered rationales behind the underdeveloped nature of African societies that makes it appear impossible to liberate and develop Africa using the present social formations and structures in the economy, politics, academics, science and technology, epistemic spheres. To these scholars, majority of the problems encountered in Africa are as result of coloniality, power structure,

Africa's contact with the West (Europe) and the continuous influence of these contact on Africa, (Umeogu, 2013). These scholars are of the opinion that colonialism via partition and scramble for Africa at the Berlin conference of 1884-1885, trans-Atlantic slave trade, over dependent on foreign policies, programmes and aids, are the remote and also the immediate causes of the African predicaments, (Ndlovu-Gatsheni & Ndlovu, 2022). In fact, these thinkers are of the opinion that colonialism, neo-colonialism and imperialism are to be blamed wholly for most of the African underdevelopment, devaluation of African episteme and epistemic injustice of African science and logic, (Agbakoba, 2021).

Some other scholars argue that the African problems and limitations are from within and has no footing outside the confines of Africa. They argue that corrupt leadership principles and tenets in politics and scholarships in major institutions in Africans' relations with another; are the causes of African development crises (Achebe, 1983). This argument incorporates the notion that pre-colonial discriminatory and immoral practices are thus still rearing their ugly head in contemporary Igbo-Africa. On this note, it is assumed that until Africa and her leaders are able to work within an independent theoretical framework, epistemic and moral values devoid of foreign influence and with meritorious philosophy or mindset, Africa will dwell and keep anchoring on the footnotes and endnotes of Western culture, civilization and development. However, this line of thought or logic has resulted to protest scholarship and romanticism. These entails projecting any form of African identity that values African traditional past without reference to their validity to modern and contemporary Africans' existential challenges. These scholars end up projecting relativist philosophies that do not create room for the integration and mediation of other cultures for the greater benefit and development of scholarships in Africa. To this end, Agbakoba (2021) writes;

> ...African scholars are exposed differently to some of the pitfalls in the African environment. The relativist and essentialist tend to err in the direction of romanticism, errant scholarly protectionism (that is 'erranticism', which is the deliberate undervaluation or overvaluation of facts or avoidance of facts) and socio-cryonics, which Olufemi Taiwo defines as "the ignoble science of cryopreserving social forms, arresting them and denying them and those whose social forms they have the opportunity of deciding what, how, and when to keep any of their social forms." While the universalist, especially those who are also primarily driven by identitarian concerns tend to err in the direction of hermeneutic supervention.

Epistemological debates and their implications on how the developing world is conceived, written, the process of engagement within policy and innovative terms have been examined based on the above theoretical frameworks. This has resulted to the bifurcation or dichotomization of African identity problems to issues from within and outside; without a tangible success on reconciliation and reconstruction of the

Africans' mental space. This work unpacks the difficult, complex and important aspects of the relationships between colonial, postcolonial, decoloniality and development theories on Africa. It is argued that the Africa's ongoing search for its authentic identity – keeps moving between tendencies towards assimilation and identification with West and its rationality on the one hand, and the rejection of the culture and ideas of the former colonizer on the other hand. This attitude has generated crippling and tremendous effect on the African (Igbo) philosophy, politics and economy. It is in the knowledge of these effects that this treatise burdens the task of examining African identity, in determination of the possible innovative approaches that would enhance the establishment of authentic African personhood.

Neo-Colonial Rationality and Western Oriented Image of Africa

In a recent study, Ukpaibe and Ezema (2024) argue that the universalism of Western epistemic models has been predominant in most forms of the African life. Its standardization motif can be found in education (both in institutionalization, curricula, processes and contents), politics and culture, family and social organization, arts and fashion, food and festivities, etc. In line with this position, Agbakoba (2021) argues that colonization of the mind is an insidious form of colonization that allows the West to control the world without physical force and the appropriation of the sovereignty of other peoples and states. The colonial image of Africa is based on the following assumptions - civilization is of the West, hence colonial mission on Africa is solely a civilization as well as enlightenment missions. European or colonial logic and epistemic values or orientation is the only universal method and yardstick of standardization of all forms of logic and episteme; be it African or Asian, and the development of Africa is only possible on the conditions set by the Eurocentric logic of identity. It is on this note that Rosemann wrote;

> From this perspective, it becomes impossible to admit any genuinely African cultural achievement without contradicting the exclusion of Africa from the sphere of civilization, Eurocentric scientific discourse tends to attribute them to outside influences, (1991).

It is almost a wide consensus presupposition from the European and colonial perspectives that the authentic African image is a colonial identity. As such, different fields of African studies have largely been a historical result of, and domination of Western interest, expansion, needs, standards, epistemologies and scholars. Thus the history of knowledge production in Africa has been a history of dominance, oppression and marginalization of indigenous epistemic systems. Based on this, Krenčeyová ((2014) argued that historically, the Eurocentric field of scholarship is rooted in colonial relations of exploitation and inscribed in struggles over relevance, authority and identity. For many years then, African knowledge has been represented and packaged as the '*Other'* using the lens of hegemonic and superior characterization of the West, "*Same"*, (Said, 1978).

From the foregoing, it is established that the image of Africa using colonial categories is a dichotomized identity – at one side of the dichotomy is a superior, hegemonic rationality, characterized by technological and scientific logic. At the other side of the divide; is a regimented, moribund, mystical and illogical civilization that needs the influences of the first to acquire any relevance. The first part of the divide is Europe and her discourse and presentations on Africa, while the second part of the divide is African identity proper; alongside the challenges encountered. Thus, Africa may never be a civilized, logical continent nor have relevant or positive impacts in any sphere until its scholarship, social and cultural institution and structures are fully initiated to imitate the *Sameness* of the West. Hume (1956) collaborated in projecting this image on Africa, when he wrote;

> I am apt to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenuous manufacturers among them, no arts, no science. On the other hands, the rudest and barbarous whites, such as the ancient Germans, the present Tartars, have still something eminent among them, in their valour, form of government, or some other particular. So many countries and ages, if nature had not made an original destination between the breeds of men. In Jamaica, indeed, they talk of one Negro as man of parts and learning; but is likely he is admired for slender accomplishment, like a parrot who speaks a few words plainly, (1956).

For many years, academic scholarships on Africa were footnotes of Hume's and Hegel's images of the Black race of humanity.

In the work, *The Protestant Ethics and the Spirit of Capitalism*, recognized the existence of other forms of civilization and culture, Max Weber argued for the intellectual and philosophical superiority and supremacy of Hellenic culture and civilization over other cultures; including that of the Africans. For him, there exist philosophies, arts, economies, sciences, political institutions, cultural heritages and social institutions, but all these gained maturity and philosophical independence in Occidentalism. According to him,

> Only in the West does science exist at a stage of development, which we recognize today as valid. Empirical knowledge, reflection on problems of the cosmos and of life, philosophical and theological wisdom of the most profound … the full development of a systematic theology must be credited to Christianity under the influence of Hellenism. In short, knowledge and observation of great refinement have existed elsewhere…; the mathematical foundation which it first received from the Greeks, (1958)

As we have seen, the Hellenistic image of Africa is an identity or a representation of Africans as objects of; and not subjects of discourse. Africa being a raw material needs

Occidental logic to acquire the status of a finished product. But historical academic scholarship had shown contrary to European image on Africa, Africa has history of civilizations that were and are logical and relevant to the existential needs of African people. Works such as Walter Rodney's *The Groundings with my Brothers*, Leopold Senghor's, *Discours Pronounca,* E. A. Ruch's and K. C. Anyanwu's *African Philosophy,* Joseph Ki-Zerbo's *African Personality and the New African Society,* Alex Quaison-Sackey's *African Unbound,* etc, have explicitly exposed the fallacies contained in Occidental ideologies on Africa. Undeniably, many European literary images on Africa committed epistemic injustice and some scholars that tried to address the injustice either ended up establishing more dichotomies with claims and counter claims of European superiority.

The Image of Igbo Africa from Within
The necessity to 'construct an authentic and truly African discourse about Africa', requires an interrogation of what such an African discourse on identity is or should be, (Ramose, 2003). To interrogate any discourse on Africa, many post-colonial scholars argue that an authentic construct of African identity can only be established by Africans within their existential contexts.

The image of Africa has been shaped by the interest, logic and epistemic orientation of a scholar on African philosophy and whatever the scholar wishes to gain from Africa as a continent. Hence, there is always an idea that the '*image of Igbo-Africa*' is a continual process and models that keep on evolving depending on the interest, logic, epistemic orientation and epoch of the scholar. It is on the basis of this reality that Mazrui (1986) sees African identity as a product of interaction with other civilization – Arab, European and American civilizations. Kwasi Wiredu (1985,11) was of the same view when he argued that;

> The question of African identity is not an attempt to apply the metaphysical laws of identity and excluded middle. It is not whether Africans are Africans. It is rather a normative question, whether African are what they should be. Thus, the question raises a negative feeling, for people do not usually spend much time in asking what they should be as a people, a country or a continent. This negativity is created by the historical experience of the African with the West, starting from the time of slavery.

From this normative perspective, even the term '*Africa*', its origin and significations, have been questioned by Africans who are trying to reshape their destiny and existential perceptions. In fact, Ali Mazrui (2014) argued that if the origin of the term 'Africa' is not indigenous to the language of the people who are portrayed as Africans, then its meanings and whatever it stands for should not be for the people, except; the people described as Africans says it is what it is and should be. But for so long the *Idea of Africa* has been an imposed identity. On the same footnote, Ezebuilo, (2020, 25) writes;

African global identity has not been created by Africans themselves. Rather, African global identity is a projection of how we are perceived by foreigners. Although this process of projecting an identity on to Africa is said to have begun in Roman times, it was *colonization* that fully captured the creation of African identity. Colonial powers had the power and control necessary to tell Africans exactly who they were and exactly what they could become.

Mudimbe (2019 30) supported this thesis when he opines that;

Until the 1950s - and I am not certain at all that things have changed today for the general public in the West - Africa is widely perceived and presented as the continent without memory, without past, without history. Most precisely, her history is supposed to commence with her contact with Europe, specifically with the progressive European invasion of the continent that begins at the end of fifteenth century.

Due to the fact that African identity was rooted on people who had no interest in knowing the true meaning of Africa's metaphysics, epistemic values and ethical assumptions, it is pivotal that African identity must be rooted to give way for Africans to represent themselves by themselves.

Many scholarly efforts have made academic disciplines to rewrite the image of Africa to suit the existential background and consequences of Africans. In philosophy, in the 1970s, it started with debate over if there is an African Philosophy. The immense attempts in the debate resulted in the affirmation of the existence of African philosophy with different schools of thought; projecting and defending their thesis on its existence. Today, we have different field of studies on Africa scholarship. The thesis has moved beyond the foundational rationality of the Africans to the existential nature of their thinking with relevance in the society. D. A Masolo's *African Philosophy in Search for Identity,* Sabelo J. Ndlovu-Gatsheni's *Coloniality of Power in Postcolonial Africa,* Mahmood Mamdani's *Define and Rule: Native as Political Identity,* and Chikumbutso Herbert Manthalu & Yusef Waghid's (Eds.) *Education for Decoloniality and Decolonization in Africa* etc. are some of the recent works on African identity.

However, some African scholars have taken the idea of African identity to the extreme. These scholars, influenced by the impact of colonial heritage on Africa have made a clarion call towards jettisoning all forms of European identity on Africa. They have argued that all European appendages on Africa are negative in all ramification. For example, Ngugi (1986) called for jettisoning of European languages in favour of doing African scholarships in African language.

Some African scholars have also embraced the dichotomy of Western logic in full force and implemented them within African socio-political context. African political leaders have practiced *divide and rule* of the British colonial culture; favouring their

corollaries and destroying those without any political affiliation or support with them. Hence African political identity is a politics of *Same* vs *Other*, *Us* vs *Them*, and this is an inherited European identity in exhibition. However, the major problem that gave rise to the catastrophic challenges and problems that faced Africa; is the problem of adaption. How can Western logic or model be used in shaping the political, cultural, social and economic face of Africa? Instead of indigenizing the models, African intellectuals imposed the stereotype of racial classification inherited from the West on their people. The African intellectuals internalized the imposed racial differentiation between the black and the white, especially in attitudes toward language, technology, culture and morals. In doing so, they also differentiated themselves within their fellow black under the disguise of language, culture, morals and political affiliation. Presently, what is obtainable in most places in Africa; and particularly Igbo-land, is the binary opposition of "us vs them", "our tribe vs their tribe", "our class vs their class", "those to rule and those to be ruled" (Mandani, 2012).As such, many war crimes and other atrocities have been committed in Africa based on ethnic, religious and regional bifurcation in the continent. For instance, the Rwandan genocide between Tutsi and Hutu tribes was necessitated by tribal and power struggle in which state apparatuses were used to intimidate and kill people from the other tribe who are perceived as enemies and opposition. The apartheid regime that was hinged on racial segregation officially ended in 1994 in South Africa but its effects are still noticeable in the present South Africa, North vs South (Igbo Vs Hausa-Fulani) dichotomy in the Nigeria political landscape practically executed with the Nigerian-Biafran civil war, the tribal war in Ethiopia and Darfur- South Sudan wars, are typical examples of the principles of leadership by exclusivity and divisions. All these are as a result of creation of parallel oppositions inherited from European model of classification to suit a perceived norm, standard and signification.

Those in political power assumed the post as birthright to them and their political associates; thereby creating a dangerous crisis among Igbo-Africans. Many examples abound where conflict, violence, assassination and murder were perpetuated on the basis of class differences and conflicting political identity in Igbo-Africa. It is with reference to this that, Mudimbe (1988) writes;

> The political image of Africa after 1965 is indeed distressing. Authoritarian regimes have multiplied, rules and norms of democracy have been flouted or rejected. Political dictatorship has been imposed. Some charismatic leaders have vanished into obscurity. Toure was isolated in his dictatorship and Nkrumah, challenged and insulted, died in exile…Nyerere in these years, also appeared as one of the more credible political thinkers

Indeed, contradictions of African identity from within are still being manifested in the increasing gap between social classes, within each class, between the culturally

Westernized Africans and others. At the epistemic level, these scholars are accused of unduly romancing with an unattainable Igbo African past.

The Innovative Approach Towards Postcolonial Image of Igbo-Africa in a Globalized World

A postcolonial image of Igbo-Africa in a globalized world is a normative question on identity that seeks to invalidate objectivity in Igbo-African scholarship. It seeks to render valid the possible substantial ways of doing African philosophy without standardizing any process that subordinate and invalidate others. It is a harmonizing image that takes into consideration the different facets of Igbo-African postcolonial experiences; offering possible solutions to numerous existential challenges in the face of globalization.

In our study of the European and the African images of Igbo-Africa, issues or challenges linked with any sacrosanct objectification of such images, either from within or without are identified. At the epistemological and ontological levels, European image and scholarships on Igbo Africa committed epistemic injustice that negates all forms of factual existence of the Igbo-African person. The Igbo-African scenario was represented with categories and concepts that defy and dehumanize the logics of its possible being. The Igbo-African person or humanness was questioned and the categorical thought in Igbo African philosophy were denied. With colonial processes supported by Western logic of identity, the Igbo-African person cannot represent himself as a possible human with categories of human thoughts. This epistemic injustice is still manifesting in languages, fashion, ethics and etiquette, academic institutions and curriculum, economy and politics. This is to say that the Western image on Igbo-Africa is being managed by United Nations tools and apparatuses; World Health Organization and World Bank policies and Programmes. These institutions have not allowed Igbo-Africa to speak for herself as they engage in power struggle for dominance and subordination of Igbo Africa. The Structural Adjustment Programme of IMF and World Bank apparatuses on the Igbo-African economy is a clear example of epistemic injustice and epistemicide of Igbo-African logic and science.

In order to curtail the loopholes of Western thought and identity on Igbo-Africa, most African scholars proposed a theory of Igbo-African identity which tries to negate all forms European heritage on Africa. They argued that the beginning of an authentic African identity commences on studying precolonial Africa and create existential and lasting imports from the study. It follows that the non-Igbo African scholars should not have a place in the study of Africa and its existential foundational knowledge and experiences. Scholars with this view in Mudimbe's (1988) African philosophical understanding are called *Nativists or Conservatists.* This view implies that only Igbo-Africans can write about a true Igbo-African identity. Yet, in answering the question of who have the right to decide what the Igbo-Africa is and what it is not, the scholars were accused of protest scholarship and Romanticism of African essentialist past.

An innovative approach to Igbo African identity involves embracing the different angles of Igbo-Africa heritages – European, Asian, Eastern and African proper. It is the use of intercultural philosophy in solving Igbo Africa existential problems. Indeed, Igbo African cultural and political identity can only be formed through a hybrid of intercultural philosophies. The adoption of intercultural philosophy is the surest way of escaping the quagmires and challenges of universalism and solipsism or particularism that sets the society on the backward grip. Intercultural philosophy is a kind of compromise or mean level between Eurocentric universalism and Afrocentric particularism or exclusionism. It tries to mediate between cultures and philosophies, tapping from the potentials of individual philosophies or systems of thought for the benefit of the Igbos in different existential settings.

Intercultural philosophy talks about the interaction of cultures. As a new approach to philosophy, it tries to transcend the universal versus the particular dichotomy. It is critical of any kind of centrism, whether it is Euro-centrism, Afro-centrism or any other type of centrism.

However, there are forces confronting the viability which an intercultural philosophy produces out of hybridity of thoughts. These forces basically fall into two categories; the forces of homogenization and heterogenization. These forces include interests, discourses, socio-economic, political power and agendas. The discourse on homogenization assumes that there is a philosophical identity to homogenize and to be homogenized. Colonialism and modernity were the basic manifestations of a homogenous cultural philosophy. On the contrary, heterogeneous forces opine that there is in existence; presence of the conflicting factors evolving and forming historicity via various structures and human beings themselves that informs intercultural processes to take place. These man-made factors are various in values, customs, morals, laws, and different elements of the material culture; all these in the processes of globalization. The Forces of heterogenization in almost all cases are like guards against attempts to override existing differences in various human societies. So, they are counter claims against diverse theses and arguments trying to express humanity in a single mode. It seems that forces of heterogenization make much more sense when perceived comparatively.

There is a contending question or issue that intercultural hybrid philosophy is yet to address. That issue is, the nature of globalization processes. Intercultural relations are affected by globalization. Cultural globalization being about the intensification and movement of cultural values all over the world, some scholars argue that, cultural globalization in its current form is leading to homogeneity or sameness than to heterogeneity. In this direction, Western culture, by transcending its particularity tends to situate itself on the top of others. As Osaghae (2004) rightly observe; interdependence, diffusion and flows are the main features of the World globalization processes, and this by itself, is not a guarantee that there is equal exchange or mutuality. He emphasized the need to question which side of the world engages in

producing and which is at the receiving end of these various structures, trends, patterns and processes. Some other scholars like Francis Fukuyama, (1992) through his philosophy of *"The End of History"*, have accepted the expansion of occidental cultural philosophy to all part of the world as something good and implied that homogenization processes should be encouraged. For Fukuyama, Occidental expansion is the one of democracy and free market economy. This is on the assumption that Europe is most developed part of humanity and as such, other geographical zones and philosophies of life should pass the same route in order to develop. Whichever way – homogenization or heterogenization, there are many contending questions that intercultural philosophies as new shape of socio-cultural and political identity is battling to answer satisfactorily.

In other to counter the challenges posed on either the homogenous or heterogeneous trends in intercultural philosophy, an intermediate force has emerged. There is a leading scholarly orientation in philosophy that argues that homogeneity and heterogeneity of the world identity are independently unobtainable. Thus, the two trends in intercultural philosophy are portrayed to be united in the form of a hybrid philosophical identity. A hybrid identity, Scholte (2009) states, draws from several different sources so that no single marker holds clear and consistent primacy over others. Scholte emphasized that this idea of hybridization is not a new phenomenon. This is because in earlier times, people practiced collective identities. Showing the tendencies in the blend of cultures Scholte states:

> A Fijian citizen of Indian descent works in Paris for a US based accountancy firm: who is she? What collective identity do we ascribe to the computer programmer (sitting behind me in a flight from Chicago to London) who moves between South Africa, Western Europe and North America, having no fixed address and never staying in any country more than a fortnight? What do we make of prostitutes from Africa lining Tverskaya Street, Moscow, dressed in traditional Russian costume that hardly any local would today wear? (Scholte, 2009)

The promotion and celebration of multiple stories is what is central to the hybrid thought. The effectiveness and validity of these stories are not determined by transcendental grounds and ideals. Thus, Occidental or Afrocentric stories are diversities of stories. Thus, the competition in this case would not be among the West and non-Westerners, or among the Westerners and or Africans themselves. There are not only two sides competing, but many sides with their own voices. On this note, the truth is not to be decided objectively by anyone. Rather, socio-cultural, political and historical forces are part of this process of the construction of identity.

Rather than stopping at identifying cultural diversities, hybrid intercultural philosophy explicates ways in which different notions of cultural diversity function

harmoniously in a world of different identities and voices. By introducing hermeneutics in understanding identity, hybrid intercultural philosophy embraces mutual enlightenment on diverse cultures. In line with this, Kogler (1996) suggests the concept of substantial equality, in which the equality of the other should entail its acceptance as a historical-cultural and unique part of a large global society rather than a limitation of its recognition to a substantial commonality of shared truth. Apart from exposing a particular identity, there is also an attempt at understanding the other – its stands and one's relation to the other in a more inclusive and mutual sense. Instead of taking cultural and political identity as self-intelligible system therefore, intercultural philosophy takes it to be a system to be enlightened more via an inclusive as possible polylogue.

Nevertheless, recent researches have questioned the authenticity of a hybrid cultural philosophy or identity. Many have attacked it as a neocolonial discourse complicit with this is as its transnational capitalism that is cloaked in the hip garb of cultural theory. It has also been argued that the theory only reflects the life of its theorists more than the contextual conditions and communities these theorists write about. In some works, it has been argued that the current trend in hybrid intercultural philosophy encourages and implicitly justifies imbalanced cultural relations. This is as it celebrates westernization or Americanization as globalization. Thus, there is an ongoing debate over the political and epistemological usefulness of hybrid intercultural philosophy to Africa and other less powerful communities.

In response to the above observation, there is need for the adoption of the notion that hybrid intercultural philosophy is not just a descriptive philosophical orientation; for if hybridity is merely for observing, cataloguing and celebrating multicultural or transnational mixtures, the inequality that often characterizes these contacts or mixture is glossed over. Ontological and epistemological requites consequently requires a critical theorization of a hybrid philosophy. With the critical approach, local cultural recipients will know what to accept and not to accept from the international community. In this way, hybrid intercultural philosophy can still sustain homogenous and heterogeneous nature of identity formation, thus, moving beyond the paradigms of cultural imperialism.

Conclusion

The concept of postcolonial Igbo African image in a globalized world cannot be overemphasized. The image which has been purported by the Westerners and Africans from the moment of colonization had had its effects on the Igbo existential cultures and there is a dire need to move away from this perceived image to a more tenable and viable identity of the Igbo Africans. Under the logic or the principles of accommodation of various cultural, economic, political, educational practices, this will create and recreate a more viable and sustainable society. This can be achieved through the innovation and invention of interdisciplinary culture through the combination of intercultural philosophy. On this note, other cultures can be accessed

via critical review of the basic tenets informing their cultural practices, and taking a surveillance on how to upgrade the culture by conducting a scrutiny and choosing the best innovative practices for the development of Igbo-Africa and the entire globe.

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